

# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## WITNESS OF THE SPIRIT.

THIS subject is, confessedly, one of the greatest importance, involving both the happiness and the stability of the believer; for how can he be happy who is in doubt of his acceptance? How can he acquire a valuable and permanent Christian character, who builds upon a conjectural, or uncertain foundation? He may have experienced a real change of heart, and be never so sincere, yet if his mind is beclouded and his enjoyments vacillating, his progress will be slow and his usefulness curtailed.

We believe this state of unreliable experience is more frequent than some suppose, and that it is the cause of the downfall of many who, getting into darkness, cast away their confidence in despair.

Desiring to meet such cases, I have long been inclined to write something on this subject, but have hesitated, hitherto, lest, on so important a subject, I should not express myself with sufficient clearness to prevent misapprehension, and sufficient force to do good. I have at length conceived it my duty to present these views on the general subject, designing to follow this with two other short articles, one on the *Witness of Sanctification*, and one on the *Fruits of the Spirit*.

The Apostle Paul says, "The Spirit itself beareth witness with our spirit that we are the children of God;" and the Apostle John says, "Hereby we know that he abideth in us, by the Spirit which he hath given us." But how is it that the Spirit witnesseth? Doth he speak with an audible voice? No! That would be witnessing to our ears. Does he address any of our bodily senses? No! But he beareth witness with our spirits. And, since his wit-

ness is with our Spirits, how is his testimony recognized by us? This is the point of difficulty. For the idea of witnessing which is first received, and always most strongly impressed on the mind, is that of *oral* testimony, or something equally indubitable. And this difficulty is enhanced in consequence of the indiscreet manner in which some religious teachers describe the witness; who, in fear, as they have said, "of daubing with untempered mortar," inculcate a sentiment which leads the inquirer to expect a *bodily* change, or sensation of some kind, but unlike any other which he has experienced; or else they describe the mental changes and exercises which the inquirer may expect to experience, in a manner so unlike the various and diversified exercises of mind which thousands pass through, that many who had acquired a good confidence, are thrown into doubts, and darkness, and unbelief.

We return to the question—*How are we to know when the Spirit bears witness with our Spirits that we are the children of God?*

Now we remark that the presence and operations of the Holy Spirit cannot be known by the *bodily* senses, except, possibly, in rare instances, or when the fruit declares them. Nor, indeed, can they be known by any mental faculty, except consciousness. Our *consciousness* makes us acquainted with the operations of our minds, and with any changes that take place in our minds, or affections, or feelings of whatever kind. Thus we are conscious of love to God in a high or low degree, or of the absence of it—of trust in him, or of unbelief—of a full and entire reliance upon his promises, or of a reluctance to embrace them. This consciousness is a simple feeling, and amounts to certain knowledge, though it is indescribable.

The work of grace in the heart, and "His abiding in us," are known "by the Spirit which he has given us." And we freely acknowledge that every good emotion, desire and purpose, are of the Divine Spirit, as well as the more advanced states of Christian experience; yet we may, nay we *must* be conscious of these exercises, or successive states of feeling. And this consciousness must be to us a proof positive of the facts which it respects. When under the exercise of that "godly sorrow that worketh repentance," are we not entirely conscious of that state of feeling? Do we need any one to tell us, or any argument to convince us of our sincerity? And if we have passed from that state into the liberty of the children of God, is it not a matter of knowledge with us that we had such exercises, and that we obtained deliverance by believing in Jesus Christ, and receiving him as our Savior? We know that we desired religion, that we sought pardon through the Redeemer's merits, that we did believe and were saved. If we know these things, do we need any proof to establish them? Thus much for the past. But salvation is present. Well now, if we are children of God, we are conscious of sustaining this relation. "We have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry Abba, Father." We are conscious of possessing those feelings and exercises of mind and experience that are ascribed to the children of God. "We love God because he first loved us and gave himself



for us." "We know that we have passed from death unto life, because we love the brethren." We are conscious of preferring the service of God and the company of his children, and of making his love the rule of our lives. I do not mean here to affirm that we do thoroughly conform thereto; but that we are conscious of a sincere desire and fixed intention to please God in our domestic, and social, and religious relations, and in our thoughts, desires, affections and volitions, by which we expect practically to exemplify the precepts of his word and the sincerity of our profession.

More than this, there are occasions when we are sensible of power with God in prayer; when the melting influences of his Spirit evidences our communion with the Father and the Son; when we obtain strength successfully to resist temptation. Now with a consciousness of this experience do we want any other evidence to confirm us in the belief that we are adopted into God's family? and of our present acceptance through the beloved? "He that believeth on the Son of God hath the witness in himself." Surely we know if we *believe*, and the inspired declaration is, that such *have the witness in themselves*. The witness is there, and there it is to be sought.

"The Spirit," says the pious Burkitt, "testifies by laying down marks of trial in the Holy Scriptures, by working such graces in us as are peculiar to the children of God, and by helping us to discover this work in our own souls more clearly and evidently; and this is done, not by sudden impulses and immediate inspirations, but the Spirit witnesses in a way of argumentation. Thus, whoever repents, believes and obeys the Gospel, says the Scripture, shall be saved; but the Spirit helps us to see that we do so, and accordingly enables us to infer that we shall be saved."

"The Spirit itself," says the Apostle, "beareth witness with our Spirits that we are the children of God." But we think it safe to say that in respect to *manner* and the *degree of assurance* infused, the witnessing of the Spirit is by no means uniform, and that it is rarely of an impulsive, or sudden character; yet in its *nature* is unvarying, and always such as to assure the subject of it of his interest in the Redeemer's blood, and generally of his present acceptance with God. We would therefore caution the young in experience, and others, against expecting a supernatural revelation to assure them of being in a state of grace. We would caution them against determining their own state by comparing their experience with the peculiar experience of others. We would guard them against discouragement on account of short-comings and imperfections which they detect in themselves. And, finally, would admonish all, "Cast not away your confidence"—"Stand fast whereunto you have attained"—"Leave the first principles of the doctrine of Christ and go on to perfection." "*He that believeth on the Son of God hath the witness in himself.*"

Tarrytown, N. Y., Dec. 20, 1845.

W. P. L.

"If any man love the world, the love of the Father is not in him."

For the Guide to Holiness.

## TO SEEKERS OF HOLINESS.

ARE you, then, a child of God? Have you received "the washing of regeneration," and "the adoption of a son?" Then you may with assurance and unwavering confidence cry, "*Abba, Father,*" and trust a faithful Lord. But do you not feel "the roots of bitterness" springing up and troubling you? Is all enmity subdued? Are not inbred corruptions stirring within your heart, ready "to bring you into bondage to the law of sin and death?" Do you sensibly feel the foul leprosy of sin, the dire disease, and the malady from which you have not been fully saved, and which the Spirit of Health alone can remove? Are you "earnestly groaning to be set free" from the bondage of sorrow, *fear* and sin? Do you want the witness that all you do is right? Do you want Christ with his life and righteousness and purity brought in? Have you asked *believing*, and *continued* to ask, desire and trust to be delivered from all unrighteousness," through the precious blood of the new covenant of grace? Is the language of your soul,

"O, for a lowly, contrite heart,  
Believing, true, and clean!  
A heart in every thought renew'd  
And full of love divine;  
Perfect and right, and pure, and good,  
A copy, Lord, of thine?"

Then, beloved, come to the waters of life, "believe and thou shalt be saved." Look to the bleeding cross, all stained with hallowed blood; see the atoning victim slain, "*behold the Lamb of God,*" *behold and live.* "Have faith in God."

"Believe on him, thou canst *not* fail,  
Make all thy wants and wishes known."

But you must believe first, there *is* such an attainment. For proof, refer to Matt. v. 48, Coll. i. 22, 28, Heb. xii. 14, 1 John, i. 7, 9, and various other passages of the sacred Scriptures. "It is His will even your *sanctification.*" "*Be ye holy, for I am holy.*" "Let Christ dwell in your heart richly in all wisdom, that you may know the love of Christ that *passeth knowledge*, that you may be



filled with *all the fullness of God*." Here the attainment of Christian Holiness is lucidly set forth by the glowing pen of inspiration.

But you must, secondly, believe it is *attainable*. See John xiv. 13, 14, xvi. 23, 24, 1 Thess. iii. 13, v. 16, 18, 23. "Seek and ye shall find." "Whatsoever things ye ask of me, *believing*, ye shall receive." "Faithful is he who hath called you, who also will do it." Enoch enjoyed the blessing of perfect grace. He walked with God, and all he did pleased God. Job was a perfect man, and had the direct approval of heaven. Job, i. 3, ii. 3. David for many years after his restoration, lived in the direct smiles of the Lord. Hear him break forth in the joyful strains of praise and devotion throughout his writings. "I will serve the Lord," said he, "with a *perfect heart* and a willing mind." Paul, also, enjoyed it; see Rom. viii. 38, 39. And scores and thousands, blessed be God, in all generations, to the lasting joy of their souls, have triumphed in his redeeming grace, and have experienced the truth of this blessed reality, "*Believe* thou on the Lord Jesus Christ and thou shalt be saved."

But you must also seek it with your *whole heart*. It is an entire regeneration of the heart, and will require your whole service; your soul and body, yes your all, must be presented upon the altar of sacrifice. This is but your reasonable service. God will accept of it, and crown you with all his life of love. "Thou shalt serve the Lord thy God with all thy heart, with all thy soul, with all thy might, and with all thy strength." In order to do this, you must look unto *Jesus*; Heb. xii. 2. Mere belief that it is attainable, will not bring down the blessing to your possession. The prodigal son believed that there was bread enough and to spare in his father's house, while he was feeding on husks. But what would this conviction have availed him had he not come to the resolution, "I will arise and go to my father?" and what his belief and resolution, had he not put the resolve into execution? Exertion is necessary. We must contend lawfully and earnestly. Can we attain any object of desire without using means adapted to the end in view?

Suffer, then, a word of exhortation. Give all diligence to secure what the Holy Spirit has caused you to desire. Let your cry be continually to the Lord, that your soul may be filled with *perfect peace*, with *perfect love*. Be encouraged; for the promise is, "ask and ye shall receive." You have "an advocate with the Father, Jesus Christ the righteous." He has said, "If ye shall ask any thing in my name, I will do it." Ask, O! ask, that your joy may be full! "Add to your faith virtue," and all the Christian graces. "Love not the world, nor the things in the world."

"Watch unto prayer." "Pray without ceasing," and you will soon "rejoice evermore, and in every thing give thanks." Set *high* your standard of piety—not higher nor lower than the Bible. Seek with all your hearts the mind that was in Christ Jesus. O! press into the kingdom of grace! Throw your all upon Christ, and at the bleeding cross believingly cry,

"Jesus, my only hope, thy blood can cleanse  
My deepest stains, and purify my soul  
From all its native and contracted guilt;  
In that clear fountain of immortal life  
Let me be cleansed and thoroughly sanctified."

Wait not to become better; God will prepare thy way: "it is not of works;" come as you are; then, Lord,

"I come a helpless, miserable wretch,  
And throw myself and all my future hopes  
On mercy infinite; reject me not,  
Thou Savior of the sinful race of man."

Thus coming unto Christ, thus hoping in his redeeming mercy, thus *believing*, thou shalt be joyfully restored to thy unsinning state, and live "a life hid with Christ in God." "Blessed are they who hunger and thirst after righteousness, for they shall be filled." "Call upon me, and I will answer, and show thee *great* and *mighty* things which thou hast not known."

Of all others I have most reason to thank God and take courage for the "great things done for me, whereof I am glad." He has kept my soul in perfect peace. He has brought me into a large place. He has defended me from the fowler's snare. He has quelled every foe, He has brought me into the house of feasting. "He is altogether lovely." "We will take the cup of salvation, and call upon his name." Never have I enjoyed so much in religion as since the 26th of last January. That was, and ever will be, a memorable day to me. It was then I fully believed with the heart unto salvation. The kingdom of God is indeed, "righteousness, peace and joy in the Holy Ghost." Praise God forever for it.

He is *all*. I am nothing. The glory of my salvation, from first to last, shall be ascribed to God alone. It is not of us, it is not of works; therefore, the glory shall be "unto Him who hath loved us, and given himself for us." It is now my chief desire, my earnest prayer, that all might be saved; that all Christians might strive



for a deeper work of grace in their hearts. "I am ready to testify to the world that the Lord has blessed my soul beyond my highest expectations. People may call this blessing by what name they please,—*faith of assurance, holiness, perfect love, sanctification*,—it matters not with me whether they give it a name or no name, it continues a blessed reality, and, thanks to my heavenly Father, it is my privilege to enjoy it; it is *yours* also, and the privilege of *all*, to enjoy the same, and to go far beyond any thing I have yet experienced. O! come just *now* to God, fully and believingly, and you soon shall "know that love of Christ which passeth knowledge, and be filled with all the fullness of God." Then shall ye know that "virtue's prize is

What nothing earthly gives nor can destroy,  
The soul's pure sunshine, and the heartfelt joy."

Yours in Christ,

I. W. K.

Urbana, O., Jan., 1846.

For the Guide to Holiness.

"LORD, THOU HAST BEEN OUR DWELLING PLACE IN  
GENERATIONS."

I WELL remember the time when these words of the Psalmist were applied to my heart with so much power and sweetness as to fill it with "joy unspeakable and full of glory." I had long been enabled to "read my title clear to *mansions* in the skies," and rejoiced to believe and call myself a *pilgrim* and *sojourner* to "a land of rest."

Feeling, as I did, that this world was not my home, and being exposed to its trials and temptations, I accustomed myself to draw much of my consolation from my hopes of a better. Yea, I indulged myself in the most ardent and incessant longings for a release from earth, that I might be "present with the Lord." It is reasonable, I would say, that a child in a strange and foreign land, care-worn and oppressed, should anxiously desire to arrive at his father's house. It is right that the tempest-tossed mariner look and long for his desired haven. So may I, assailed and afflicted

as I am, away from my Father's house, with no continuing city or abiding place, long to take possession of the promised inheritance, a "house not made with hands."

It was at such a time as this, that my eye fell upon the declaration of the Psalmist, "Lord thou hast been our dwelling place in all generations." In a moment I seized the precious truth, *God* is my *dwelling place*, the *home* of my soul. I had long known Him as a *covert* from the storm and tempest, a *refuge* in the day of trouble, and a strong *tower* when assailed and pursued by the enemy; but now I found Him a calm and peaceful *abiding place*. To be sure, I do not see him as he is, nor enjoy the full fruition of his immediate presence, and still look upward to the city that hath foundations, as the place where my hopes and blessedness will be consummated. Yet all within is quiet. No impatient longings, no restless desires disturb the deep tranquility of my soul. I know to depart and be with Christ would be far better; yet with God for my dwelling place I am satisfied; with such a *home*, I can patiently, calmly, yea, joyfully, wait "all the days of my appointed time, till my change come."

A BAPTIST.

For the Guide to Holiness.

## SECOND LETTER OF MADAME GUYON TO FENELON.

TRANSLATED FROM THE FRENCH.

[It can hardly be necessary to say, that Fenelon, Archbishop of Cambray, was one of the most distinguished men of the seventeenth century. His writings exert a great influence to the present day. He is especially an object of interest to us, however, in consequence of being a strong advocate, with some peculiarities of views, perhaps, of the doctrine of present sanctification.]

—, 1688.

I did myself the honor to write to you yesterday morning. I mentioned the interest which my soul felt for yours. That interest still continues. So deeply absorbing has been the application of my soul to God on your account, that I have slept but little during the past night. And at this moment I can give an idea of my state only by saying, that my spirit, in the interest which it feels for your entire renovation, burns and consumes itself within me.

I have an inward conviction, that the obstacle, which has hitherto separated you from God, is diminishing and passing away. Certain it is, that my soul



begins to feel a spiritual likeness and union with yours, which it has not previously felt. God appears to be making me a medium of communicating good to yourself, and to be imparting to my soul, graces, which are ultimately destined to reach and to bless yours. It may not be improper to say, however, that, while he is blessing and raising you in one direction, he seems to be doing that, which may be the means of profitable humiliation in another, by making a woman, and one so unworthy as myself, the channel of communicating his favors. But I too must be willing to be where God has placed me, and not refuse to be an *instrument* in his hands. He assigns me my work. And my work is to be an instrument. And it is because I am an instrument, which he employs as he pleases, that he will not let me go. Nevertheless, he makes me happy in being his prisoner. He holds me incessantly, and still more strongly than ever, in his presence. And my business there is to present you before him, that his will may be accomplished in you. And I cannot doubt, that the will of God is showing itself in mercy, and that you are entering into union with him, because I find, that my own soul, which has already experienced this union, is entering into union with you through *him*; and in such a manner as no one can well explain, who has not had the experience of it.

I have strong confidence in the opinions, which from time to time, I express to you. These opinions, as I cannot doubt, are formed under the inward guidance of the Holy Spirit; but still they have all the appearance of being purely *natural operations of the human mind*. What I mean to say, is, that my mind does not form its conclusions by the extraordinary methods of dreams, inward voices, and spiritual lights of such a nature that they are not reconcilable with the ordinary operations of the mind. Such sources of development and knowledge, speaking in no unfavorable terms, and allowing all that belongs to them, are liable to be misunderstood and to lead persons astray. My mind, divested of selfishness, and existing in simplicity and purity, is in that position, which is most certain to receive the secret inspirations of an inward divine guidance, without those doubtful aids, which have been referred to, and which belong to a lower degree of religious experience. So easy, so natural, so prompt are the decisions of the sanctified soul on all moral and religious subjects, that it seems to reach its conclusions *intuitively*. And if such a person is asked for the reason of the opinion, which he gives, it is not always easy for him to analyze his mental operations and to give it. At the same time, he retains great confidence in the opinion itself, as being the true voice of God in the soul, although it may not be an *audible* one. And I have found that God, in a very remarkable manner, bears witness to and verifies the conclusions which he thus forms in holy souls.

I would not have any one infer from what has been said, that I suppose souls, which have passed through the death of nature, are infallible. There are various inquiries, (those for instance of a purely natural or scientific character,) in which they are liable to err as well as others. But it is still true, that God teaches holy souls. And we may reasonably and confidently expect, that He

will not permit those, who are in renovation and true simplicity of spirit, to fall into errors on moral and religious subjects, which will be to themselves spiritually hurtful.

I express myself fully and freely to you; but I do not to everybody. There are some persons who are not in a state which corresponds with mine; and therefore there are some things I might say, which they would not be in a situation to understand. Your situation is different. Looking to God for guidance, I have no doubt that he will give me that, which it will be proper and necessary to say to you. Perhaps, even in your case, comparatively favorable as it is, there may be a difficulty in fully understanding *every thing* at present. Permit me, therefore, to request, that you will remember the suggestions I make, in the full confidence that you will appreciate their application and their truth *at some future time*. You will see things, I have no doubt, taking place in their appointed time and order; and you will see it in such a manner as to furnish to you an evidence, that God is making use of one so small and so unworthy as myself, as a means of communicating his mercy and of accomplishing his designs upon you.

This instrumentality, which may be applied to some extent when we are at a distance from each other, cannot fail to be beneficial, provided *there is a proper correspondence on your part*. Do not be deceived. Do not regard this humble instrumentality a useless thing. It is certainly no unreasonable thing that God requires of you a humble, teachable spirit, as one of those forms of experience, which are involved in your entire loss and union in him. Be so humble and childlike as to submit to the dishonor, if such it may be called, of receiving blessings from God through one so poor and unworthy as myself; and thus the grace of my heart, flowing into yours, our souls shall become like two rivers, mingling in one channel, and flowing on together to the ocean. Receive then this poor heart, since God wills it to be so. The pride of nature, in one in your situation, will cry out against it; but remember that the grace of God is magnified through the weakness of the instrumentality he employs. Accept this method in entire contentment and abandonment of spirit, (as I have no doubt that you will,) simply *because God wills it*. And be entirely assured, that God will bless his own instrumentality, in granting every thing which will be necessary to you.

I close by repeating the deep sympathy and correspondence of spirit, which I have with you.

JEANNE MARIA B. DE LA MOTHE GUYON.

WHENEVER we propose to change our situation in life, by establishing some new relations, or by entering into some new business, it becomes, first of all, a most important religious duty, to lay all our thoughts and plans before our Heavenly Father for his approbation. Otherwise it is possible, and even probable, that we shall be found running the immense risk of moving in our own wisdom and out of God's wisdom, in our own order and out of God's order, for our own ends and out of God's ends. — Upham.



For the Guide to Holiness.

[MADAME GUYON was imprisoned about ten years in the Bastile and other French prisons. During this period she employed herself chiefly in writing. Her Life, four volumes of Poems, and other writings, were the result. The following is a translation of one of her Poems. It illustrates her state of mind in her afflictions.]

## A LITTLE BIRD I AM.

A LITTLE bird I am,  
Shut from the fields of air ;  
And in my cage I sit and sing  
To Him, who placed me there ;  
Well pleas'd a prisoner to be,  
*Because, my God, it pleases Thee.*

Nought have I else to do ;  
I sing the whole day long ;  
And He, whom most I love to please,  
Doth listen to my song ;  
He caught and bound my wandering wing,  
But still he bends to hear me sing.

Thou hast an ear to hear ;  
A heart to love and bless ;  
And, though my notes were e'er so rude,  
Thou wouldst not hear the less.  
Because Thou knowest, as they fall,  
That love, sweet love, inspires them all.

My cage confines me round ;  
Abroad I cannot fly ;  
But, though my wing is closely bound,  
My heart's at liberty.  
My prison walls cannot control  
The flight, the freedom of the soul.

Oh, it is good to soar,  
These bolts and bars above,  
To Him, whose purpose I adore ;  
Whose providence I love ;  
And in Thy mighty will to find  
The joy, the freedom of the mind.

We copy the following from the New York Evangelist, not for the sake of the inflections of a letter, but for the great doctrine of Holiness which it inculcates.

### THE LETTER C

Is not without its interest to one who is disposed to trace out some of its inflections. If such a process can be connected with spiritual improvement, why not attempt it? Here is a specimen. The argument shall respect the moral and spiritual condition of man. This is represented under a great variety of figures. He is in a state of Captivity to sin and Satan. And a bitter bondage it is. It is called the bondage of Corruption. It is nothing less than the Carnal mind, "which is death," and is always accompanied with that Condemnation which belongs to those who are *not* "in Christ Jesus," for "he that believeth not is condemned already." On such the Curse of the law takes full effect, for their sins are "red like Crimson," even glaring with what has sometimes been called "the color of murder," aye, self-murder, for what suicide can be equal to that of the soul! To the truth of all this, Conscience, that faithful sentinel in the inner temple of the soul, testifies, accusing or else excusing men according to their respective merits. Sometimes the waywardness of sinful man can be corrected only by the severest providential Chastisements, and though they are "not joyous, but grievous," yet by the blessing of God, they "bring forth the peaceable fruits of righteousness in those that are exercised thereby." It is thus indeed that multitudes of God's people are Chosen in the furnace of affliction, Called by divine grace with an effectual Calling, Converted from sin unto holiness, adopted into the family of Christ, and Clothed with the garments of his salvation. The Cross is now their glory. They are Crucified with Christ, and nevertheless they live, yet not they, but Christ liveth in them. And thus they Crucify the flesh, with the affections and lusts thereof. They are soldiers, and must prove themselves good ones by "enduring hardness" under the great Captain of their salvation, who will lead them on from victory to victory, until at length they shall wear the Conqueror's Crown, for "him that overcometh will I grant to sit with me on my throne, even as I also have overcome and am set down with my Father on his throne." Glorious Conflict, which shall issue in such a complete conquest!

Thus have the martyrs and Confessors, who loved not their lives unto death, been enabled to give thanks unto God who caused



them to triumph in Christ, and to make manifest the savor of his knowledge in every place. They entered into a perpetual Covenant with God, of which his beloved Son was the chosen and inaugurated Mediator, and under this divine Charter of their salvation, they drive a prosperous business for heaven. They push their interests towards that land of Canaan, where, at the upper and the nether springs, the inhabitants thereof drink life and blessedness. The Comforter dwells with them here, sanctifies and makes them meet to be partakers of the inheritance of the saints in light. Their Circumcision is of the spirit, not of the letter, whose praise is not of men, but of God, for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new Creature. Hence that pertinent prayer, "Create in me a Clean heart, O God, and renew a right spirit within me." The new man is the workmanship of God. Eminently in this sense may the soul exclaim, "I am fearfully and wonderfully made!" How splendidly, too, is the soul, "Covered with the robe of righteousness."

By the pure Spirit of God we are Cleansed from all filthiness of the flesh and the spirit, and go on unto the perfection of holiness. Everlasting Consolation and good hope through grace abound unto us. The spirit of Contentment succeeds to that of Complaint, so that the believer "learns in whatsoever state he is, therewith to be content." His faith and hope are so firmly fixed on the Cornerstone—Jesus Christ himself—that they cannot be moved. He is a Companion of all them that fear God. His Communion and fellowship are with the Father and his Son Jesus Christ; his Consecration unto God is entire; his Conversation is in heaven; his Comforts are from heaven; his Citizenship is with the saints here, till, with all other pilgrims and strangers, he shall arrive at that better Country "where the wicked cease from troubling and the weary are at rest." He seeketh a City which hath foundations, whose builder and maker is God, even that Zion "out of which the perfection of beauty, God doth shine." A Child of God, his birth is heavenly, and he asks no higher privilege than to be enrolled in the family of God, to have his name written in heaven among the general assembly and Church of the first-born, while he seeks no purer pleasure than to obey the Commandments of his great Redeemer and Law-giver, which are not grievous. His bosom becomes the seat of celestial Charity, and, surrounded by a Cloud of witnesses, he runs with patience the race set before him, ever keeping in view the Crown of righteousness that awaits him in

glory. And is this to be a Christian? All this! Verily, verily, earth hath no glory to be compared with this. All this, and heaven forever!  
J. N. D.

For the Guide to Holiness.

### "FREELY YE HAVE RECEIVED, FREELY GIVE."

PERHAPS few, if any, are fully aware of their individual responsibility to labor for the good of others. Those who "have tasted of the heavenly gift, and are made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come," are under superior obligations. To such ones God has delegated powers for usefulness little short of omnipotent. They may, through the influence of living faith and sanctified effort, subject the world to Christ.

The design of this communication is to suggest to those readers of the "Guide," who have experienced the blessing of "perfect love," to maintain diligent personal effort to lead others into the enjoyment of the same inestimable blessing. "Freely ye have received, freely give."

So far as the writer has been able to learn, a great portion of those who have experienced this great salvation, were instrumentally led to embrace it through the personal efforts of those who enjoyed it.\* A person who understands it experimentally, can "speak with thoughts that breathe, and words that burn," while one who understands it only in theory will be more like a "tinkling cymbal," than a "living epistle."  
B. S.

\*There are two cases of this character in the January number of the Guide, and many more in some of the preceding numbers.

For the Guide to Holiness.

### SANCTIFICATION BY FAITH.

*Leominster, Sept. 3, 1845, 1½ P. M.*

TWELVE years ago, about this hour, I was in Portland, alone in my room. I had just opened a letter from an older brother. It contained words to this effect: "If ever you are entirely cleansed from sin, it must be by the Holy Spirit. You cannot do the work



and all that is requisite that it be done is faith. And if faith be all, why not look to God *now*, as well as five, ten, or fifteen years hence. If it were of works, you might wait; but it is of simple faith; hence *now* is the time."

Spreading the letter in a chair by the side of which I was standing, I resolved to see if this was so. Relying implicitly on God, I bowed for a blessing; but hardly had my knees touched the floor when He imparted his Holy Spirit as I had never felt it before. I did not at that time understand with sufficient clearness the subject of Holiness to know, assuredly, that this was the blessing I sought. But the experience of twelve years has, I trust, put this beyond a doubt. I will not attempt to describe my feelings at that moment: should I, it would only be to fail. I think I felt a more distinct change than I did even at that hour when, four years previous, God adopted me as his child. Yet it was not because I had backslidden; on the contrary, I was, at that time, more than ordinarily favored with the witness of my acceptance with God. For weeks, also, I had been seeking to be entirely sanctified, but failed for want of light. Now that the light had come, I was enabled to see, to ask, and to receive; and through the influence of that blessed means of grace, band meetings, I was also assisted to retain and enjoy the blessing for years.

During the winter of 1836-7, my evidence became obscured, if not lost. This was at Middletown. It was now the third of February. About a dozen of us were in the Methodist church, praying and talking on this great subject of Holiness. It was 12 o'clock, and we were about to separate. Brother C. K. T. stood in the altar, describing his feelings in reference to this blessing. Among other things he said, "I feel like the man in the Gospel, who cried out, 'Lord I believe, help thou my unbelief.'" Immediately my soul exclaimed, "Help thou *my* unbelief," and looking to God for aid, I again trusted to the blood of Christ, and felt assured "His blood cleanseth thee from all sin."

From that time my soul has had abundant cause for thanksgiving and praise to God, that he has granted me the almost uninterrupted token of his favor. True, the evidence has not been at all times equally vivid, but as my soul was first blessed by faith, so it has been enabled to live by faith, and under the darkest cloud to look up and say, "It must still be sunshine with God, I *will not doubt*;" and thus it has proved. Weeping has frequently endured for the night, but joy has come in the morning; so that my faith has learned to say,

"Thee will I love, my joy, my crown;  
Thee will I love, my Lord, my God;  
Thee will I love, beneath thy frown,  
Or smile, Thy sceptre, or Thy rod;  
What though my flesh and heart decay;  
Thee will I love through endless day."

T. H. M.

For the Guide to Holiness.

### "THE UNCTION MAKES THE PREACHER."

It was during a season of peculiarly gracious manifestation of the presence of God, when the feelings of a little company of Christians were drawn out in prayer for their preacher, that the above expression dropped from the lips of a deeply pious sister. It struck me with peculiar force. Not because it was new, however, but because my heart was in one of those tender frames which predispose to conviction from such remarks. I thought of it much at the time, and have since revolved it frequently in my mind. "*The unction makes the preacher.*" The sister could not have meant it precluded the necessity of an *ordinary* understanding at least, for she could not have forgotten that the "unction" of old was not poured on the head of a man with a blemish upon his body, much less could the Gospel service admit a minister without mental ability to have "understanding in all things" pertaining to his high calling. Nor could she mean that the unction set aside the necessity of literary and scientific knowledge. She possessed a piety too enlightened to assume so absurd a position. What then did she mean? Was it that the anointing of the Holy Ghost was the crown of all other excellencies—the sanctifier of talents—the proper disposer of learning—the fountain of all genuine feeling, and the soul of the only real *pulpit* eloquence? I am fully persuaded she intended to convey all this: at any rate, it is abundantly proved *by facts*. It appears in the history of every eminently useful minister. It was the great secret of the success of John and Charles Wesley. The former says of himself and brother, "We were not very remarkable any way," referring to their natural qualifications; yet how successfully God wrought by them. They lived and preached in the enjoyment of entire Holiness.

It was the means by which Whitefield secured so remarkably the great end of all Gospel preaching—the salvation of souls. An



intimate cotemporary and friend says of the foundation of his entire efficiency, "It was not the excellence of his natural temper, not the strength of his understanding, not the force of his education; no, nor the advice of his friends. It was no other than faith in a bleeding Lord; faith of the operation of God." It was "a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away." *It was the love of God shed abroad in his heart by the Holy Ghost, given unto him.* From this source arose that torrent of *Eloquence* which frequently bore down all before it. From this, that astonishing force of *Persuasion* which the most hardened sinners could not resist. This it was which often made "his head as waters, and his eyes a fountain of tears." This it was which enabled him to pour out his soul in *prayer*, in a manner peculiar to himself, with such fullness and ease united together, with such strength and variety both of sentiment and expression.

Under the same influence, *Fletcher* became a minister of the Word with power. One who knew him well has said, "It was his continued endeavor to draw up his own and every other spirit, to an immediate intercourse with God. And all his intercourse with me was so mingled with prayer and praise, that every employment and every meal was, as it were, perfumed therewith. He often said, 'It is a little thing so to hang upon God by faith, as to feel no departure from him. *But I want to be filled with the fullness of his Spirit. I feel, sometimes, such gleams of light, as it were wafts of Heavenly air, as seem ready to take my soul with them to glory.*'"

St. Paul declares to us, (I Cor ii. 4,) the secret of his success in the Corinthian church. "My speech and my preaching was not with enticing words of man's wisdom, but in *demonstration of the Spirit* and of power." And the special qualification which he promised the church at Rome to possess, when he came to them, was, "the fullness of the blessing of the Gospel of Christ."

Such are, then, the declared facts concerning some of the most eminent preachers that ever lived. How much more dependent, if possible, upon the "unction" must those ministers be, who have not the varied learning and ability of Wesley, nor the moving eloquence of Fletcher or Whitefield, nor the Apostolic gifts of Paul. How the world has felt the presence, for good, of such men dwelling under this holy influence! With it unlearned men have become wise to win souls; the educated, having laid their acquirements upon the altar that sanctifieth, have made knowledge a weapon of great power in God's service; the talented have acknowledged

their weakness and become strong, and men of small gifts have been made eloquent. Who of us, then, that ministereth in holy things, will not say,

Give me *Thy* strength, O God of power,  
Then let winds blow or thunders roar ;  
Thy faithful witness will I be :  
'Tis fixed ; *I can do all through thee.*"

Newton, Jan. 7, 1846.

M.

For the Guide to Holiness.

## CHRISTIAN UNION.

BRO. KING :—I send you an extract of a letter from my "invalid friend ;" it is the gushing forth of a soul unto whom wearisome days and nights are appointed. 'Tis sweet to read the experience of a *youth* in the way of Holiness, and heartily do I bid him God speed, but more deeply is my own soul engaged in hearing from those who have encountered many a fierce attack of the enemy, and can say, "*Thy grace is sufficient for me.*" A BAPTIST.

"With pleasure I attempt once more to address you by the silent language of my pen, although I fear I shall be able to say but little to edify or comfort you. I now write amid the sound of many voices, and the oft unnecessary noise and confusion of the family in the discharge of domestic duties, which I find not a little distressing and fatiguing to this weak, shattered body and mind. Blessed be God, "he knoweth our frame, and remembereth that we are but dust," consequently will lay no more upon his creatures than they *are able to bear*, and requires no more of us *than we are able to perform*. O, for a heart at all times to improve, do, and suffer *all* with an eye single to His glory ! I feel assured that even in the most minute events in life, whether by God's ordering or permitting providence, our good and his glory is the ultimate design. O, for grace to know, and do, and suffer cheerfully all His holy will, and the language of our hearts ever be "even so, Father, for so it seemeth good in thy sight." Praised be his name, the time is not far distant when we shall realize the fulfilment of the precious promise, "what we know not now we shall know hereafter," and even in the present life how often it is the case that the apparently dark providences of yesterday are revealed to us on



the morrow, and we are led to rejoice in all the way in which we have been led by the unseen guiding hand of our kind heavenly Father, too wise to err, too good to afflict without a just cause, although He may see it needful through a part or even all of our pilgrimage, to lead us through dark and thorny paths ere we reach the promised land, to walk with undeviating steps the golden streets of the new Jerusalem. Blessed be God for the glorious gospel of salvation by Jesus Christ our Lord, and for his grace vouchsafed unto our souls, that enables us to look forward to the consummation of hopes and desires in the haven of eternal rest and blessedness, where the mind, unfettered by the clogs of sin and the flesh, and possessing immortal vigor, shall contemplate the precious truths of the glorious Gospel in all their length and breadth, in all their fullness. Jesus, the cross, salvation from sin, will then and there be themes of uninterrupted delight forever and ever.

“But while I look forward to the *full realization* of heavenly rest and blessedness, I would as much adore and magnify the riches of divine grace to sustain us, to enable us to rejoice even in tribulation while passing through this wilderness world.

“What a fountain is opened in the glorious gospel plan of salvation! A full and free redemption through the atoning blood of the Lamb. How adapted to sustain the suffering and toil-worn pilgrims of earth! In the contemplation of its precious truths how soon does puny self sink into insignificance in view of her nothingness and limited comprehension, how soon are finite powers swallowed up and lost in wonder, love and admiration, at the infinitude of God’s love, wisdom, and power, and all the self-existent and adorable perfections of our compassionate, covenant-keeping God and Redeemer. ‘O, the depth of the riches, both of the wisdom and knowledge of God, how unsearchable, &c.’ Precious, soul-sustaining Spirit.

“Notwithstanding our limited comprehension, our feeble powers of conception to fathom the love, power, or wisdom of our compassionate God and Savior, He ever has done and ever will do all things well, just right in his own best way and time, ‘for God is love.’ Thus may we rejoice evermore, and in every thing give thanks. O, how blessed, amid all the changing vicissitudes of life, to plant ourselves upon the immutable promises of our dear Savior, and feel that, through him, all is well. What a blessed Gospel is ours that brings such a sure antidote to all the tried, tempted, forsaken, suffering, afflicted disciples of Jesus. In it is a balm provided for every wound and sorrow, which, by sin, man is heir to. The Spirit will, I doubt not, present to your mind the precious promises

applicable to each case mentioned ; I have not strength to do it ; I can only exclaim, what but infinite wisdom, love, and power could have designed and executed a plan fraught with such blessings for guilty suffering men. One so perfectly adapted to his wants as a helpless sinner, a child of sorrow. How the heart lingers at every step, and pants for a fuller realization of such blessedness, and all along our pathway to the grave, they go before us like pillars of fire to enlighten, comfort, and bless us, and with the efficacious blood of Jesus for our passport to introduce us into the presence chamber of our King, of Zion's God and ours. To Jesus, our all atoning high-priest, to Jesus the mediator of the new covenant, who still liveth to make intercession for us, who will be ready to welcome us to those heavenly mansions at his own right hand, purchased for us with his most precious blood, and for all the blessings of the present life are we indebted to the same purchased salvation of the precious blood of Jesus. O, what infinite condescension ! What heart would not melt at the thought, a Savior's blood purchased my redemption, and the blessings I am permitted to enjoy, from day to day, from hour to hour. O, for an angel's tongue to sing his glorious praise. Shall we, can we, beloved sister, ever be weary of our pilgrimage, though the way be set with thorns and darkened with clouds ? No, we will welcome every gale that wafts us onward and rejoice in every event that prepares us for the glorious consummation of hopes and desires in the haven of eternal rest prepared for the believing faithful followers of the lamb. If we cannot always sing the victor's song, yet we may always say, 'I shall come off conqueror and more than conqueror through him who has loved me and given himself for me.' "

## HAPPINESS AND USEFULNESS OF JAMES B. TAYLOR.

The editor of the New Tribute to J. B. Taylor, after several quotations from his diary, introduces the following just remarks :

If it did not seem almost sacrilege here to interrupt such holy and happy thoughts as the last, and those which continue in this **DIARY OF THE HEART OF JAMES BRAINERD TAYLOR**, as his Journal might most justly be called, the writer would pause one moment over the preceding extracts, which seem to have flowed from the calm, and mellowed, and deep-feeling soul of this remarkable disciple of Jesus Christ, like a silver rivulet gliding through a vel-



vet landscape of richest meadows. What eye can contemplate it and not see its moral beauty, and feel the hallowed influence of its purity gather with its mellowing power over the sensibilities of the soul? And where is the mind capable of appreciating the loveliness, and the beauty, and the sublime of moral feeling, but would envy the happy state of the soul of James Taylor, as exhibited in the unaffected and heart-developing narrative which has here been given? There may be an exultation in the emotion which heaves the swelling bosom of the conqueror, as he stands on the field of battle and views the vanquished lying in their gore, and thinks of the glory that shall encircle the name which he has acquired, and give one further gem to his earthly diadem. And there is a gush of ennobling emotion through the bosom of an intellectual being, when he has reached the same sought-for development which places him upon the proud pinnacle of intellectual greatness. But these are emotions which reach not the *whole being* of one constituted with intellectual and *moral* powers. And, for myself, with happiness as the simple object of my search, I had rather be JAMES TAYLOR, walking at the dusk of evening in "a retired grove," with his "heart-breathings," of a lovely, pure, benevolent, holy spirit—recollecting his successful efforts in winning immortal souls to ceaseless happiness, and urging others to the enjoyments of a holy life, and himself exclaiming in the unaffected fullness of his bursting heart,—HAPPY, HAPPY, HAPPY IN GOD!!" than to have been the hero of ancient Pharsalia, or the modern Alexander on the plains of Austerlitz, or Archimides in ancient science, or a Newton in modern philosophy. He had an *intellect to perceive* the relations and fitness of things physical and moral, and a *heart that rejoiced* when it perceived the coincidence between what was and what ought to be in a world of immortal and responsible, yet fallen intelligences. And with such perceptions and such feelings, he went forward to accomplish what, in the very nature of this world's circumstances, *it was desirable should exist*. With the consciousness of such a course, and with his sympathies all alive with benevolence towards his fellow-men, and of unfeigned love towards his God, he acted the *fit part* of an immortal spirit in its circumstances of earth. And how could it be otherwise than that his soul should look forward with exulting anticipation to the bliss of heaven? He consequently *was* happy. And of all men the writer has ever beheld, he was the happiest. Such is the testimony of all his acquaintances. Such was the uniform testimony of his brilliant and benevolent, and ever-beaming, but manly countenance. And look at his own secret testimony, in his private diary, of what is passing

through his heart. It seems almost unkind to such an unassuming spirit thus to unfold the secret-breathings of his private hours, for which there can be no other apology than the prospect of enkindling some kindred flame of religious sensibility in the hearts of others, and of leading to a like imitation of Christ in benevolence towards men, and of the soul's entire devotion to God.

The reader of this manuscript of private entries finds, as already exhibited, one continued glow of a soul exulting in its happy approaches to its God. Even the heart-breakings over remembered errors, and contrition, deep as the feelings of a soul that appreciated the baseness of ingratitude, and neglect of generous kindness, from an unfailing friend can awake, in his case, all led to happiness of spirit, by adding to a generous soul like his, devouter attachment and deeper devotion on the return of that communion of spirit, which it was an ecstasy of misery to him, one moment to lose. "Happy, happy, happy in God." "Praise, praise, praise the God of my salvation," are the two last periods we have quoted. And as we advance with this narrative, written as a private remembrance of his own devotional hours, we shall see the same high-wrought emotion of soul running through his recorded evidences of religious enjoyment, which was sustained until his course on earth was ended, and his glowing spirit entered the upper courts as an immortal already trained to join, at once, in the elevated strains of a seraph in glory.

We might further pause here, and dwell upon the preceding extracts, as exhibiting another secret of Mr. Taylor's success in urging sinners to Christ. *He dwelled in his closet*, upon the circumstances of their immortal spirits, and in connexion with the amazing love of Christ for his own soul, and for others, his sensibilities were enkindled. And having thus wrought his feelings up to what is but a natural state of a mind which appreciates the circumstances of an impenitent being, he went forth to talk alike to the crowded assembly and to the single individual. The sincerity of a heart thus imbued, and thus enkindled, flashed conviction upon those who heard him, and those with whom he conversed. They saw, they felt; and in very many instances, they *acted* in view of this perception and this feeling.

THE person who is in the enjoyment of true spiritual liberty, is no longer enthralled by certain desires of a higher character than the appetites—such as the desire of society, the desire of knowledge, the desire of the world's esteem, and the like.



## PSALM LI.

HAVE mercy on me, O my God  
In loving kindness hear my prayer;  
Withdraw the terror of thy rod;  
Lord! in thy tender mercy, spare.

Offences rise where'er I look;  
But I confess their guilt to Thee:  
Blot my transgressions from thy book,  
Cleanse me from mine iniquity.

Whither from vengeance can I run?  
Just are thy judgments, Lord, and right:  
For all the evil I have done,  
I did it only in thy sight.

Shapen in frailty, born in sin,  
From error how shall I depart?  
Lo thou requirest truth within;  
Lord! write thy truth upon my heart.

Me through the blood of sprinkling make  
Pure from defilement, white as snow;  
Heal me for my Redeemer's sake;  
Then joy and gladness I shall know.

A perfect heart in me create,  
Renew my soul in innocence;  
Cast not the suppliant from thy gate,  
Nor take thine Holy Spirit hence.

Thy consolation, as of old,  
Now to my troubled mind restore;  
By thy free Spirit's might uphold  
And guide my steps to fall no more.

Then sinners will I teach thy ways,  
And rebels to thy sceptre bring;  
—Open my lips, O God! in praise,  
So shall my mouth thy goodness sing.

Not streaming blood or purging fire,  
Thy righteous anger can appease;  
Burnt-offerings thou dost not require,  
Or gladly I would render these.

The broken heart in sacrifice,  
Alone may thine acceptance meet;  
My heart, O God! do not despise,  
Broken and contrite, at thy feet.

## CHRIST THE PURIFIER.

MALACHI, iii. 2, 3.

HE that from dross would win the precious ore,  
 Bends o'er the crucible with an earnest eye,  
 The subtle, searching process to explore,  
 Lest the *one* brilliant moment should pass by,  
 When in the molten silver's virgin mass,  
 He meets his pictured face as in a glass.

Thus in God's furnace are his children tried;  
 Thrice happy they who to the end endure!  
 But who the fiery trial may abide?  
 Who from the crucible come forth so pure,  
 That He, whose eyes of flame look through the whole,  
 May see his image perfect in the soul?

Not with an evanescent glimpse alone,  
 As in that mirror the refiner's face,  
 But stamp'd with heaven's broad signet, there be shown  
 Immanuel's features, full of truth and grace,—  
 And round that seal of love this motto be,  
 "Not for a moment, but eternity!"

## THE CHRISTIAN MORE THAN CONQUEROR.

It is appointed unto men once to die; there is no escaping it; but then, thank God, it is but once. Over every child in Christ's redeemed and pardoned family, "the second death hath no power." Once pass the narrow valley, and it shall open into a wide expanse of never-ending glory. Fear not, then, the approach of man's last enemy; but O, see that you be ready for him, see that you have not to conflict with him alone. "None but Christ, none but Christ" can help you then; without him, the best spent life will make a shield that will drop into powder before the assault. You must be clothed in celestial armor, to meet uninjured the un-earthly attack. You must be "one with Christ and Christ one with you, to pass unharmed through the dark valley," to stem "the swelling of Jordan, to enter within the gates into the city." But, if you are thus "one with Christ," though you may be the weakest man, or the most timid woman, or the feeblest child, you shall be made more than conqueror over Satan, sin, and death, and over every enemy between time and eternity.—*Blunt's Life of Elisha.*